

NOV 27 1939

CLASSICAL WEEKLY

VOL. 33, NO. 7

November 20, 1939

WHOLE NO. 881

THE PROBLEM OF EXAMINING IN LATIN

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ABSTRACTS OF ARTICLES

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CLASSICAL WEEKLY

Published weekly (each Monday) except in weeks in which there is an academic vacation or Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Washington's Birthday, Easter, or Memorial Day. A volume contains approximately twenty-five issues.

Owner and Publisher: The Classical Association of the Atlantic States. Place of Publication: University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania. Printed by The Beaver Printing Company, Greenville, Pennsylvania.

James Stinchcomb, Editor; Jotham Johnson, Associate Editor, University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Penna. John F. Gummere, Secretary and Treasurer, William Penn Charter School, Germantown, Philadelphia, Penna.

Contributing Editors: Lionel Casson, Robert H. Chastney, Eugene W. Miller, Norman T. Pratt, Bluma L. Trell, Edna White.

Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents prepaid (otherwise 25 cents and 35 cents). If affidavit to invoice is required, sixty cents must be added to the subscription price.

Entered as second-class matter October 14, 1938, at the post office at Pittsburgh, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized October 14, 1938.

Volume 33 contains issues dated: October 2, 9, 16, 23, 30; November 13, 20; December 4, 11 (1939); January 8, 15, 22, 29; February 5, 12, 26; March 4, 11, 18; April 8, 15, 22, 29; May 6, 13, 20 (1940).

COMING ATTRACTIONS

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STATE CLASSICAL SECTION

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NOVEMBER 25 Haddon Hall, Atlantic City

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

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Chairman: Harold D. Allen, Philadelphia

Panel: Ruth Wofford, Washington; Julia Jones, Wilmington; John F. Gummere, Philadelphia; Thomas S. Brown, Westtown, Penna.

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CONFERENCE OF CLASSICAL TEACHERS

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DECEMBER 2 Guild Hall, Cleveland

CLASSICAL CLUB OF GREATER CLEVELAND

Dinner Meeting

Speaker: Professor John N. Hough, Ohio State University

DECEMBER 3 Station WSUI (880 kilocycles)

IOWA CHAPTER, ETA SIGMA PHI

Annual Broadcast of Latin Christmas Carols

THE PROBLEM OF EXAMINING IN LATIN¹

Not long ago an Oxford tutor in Classics who was teaching in an American university was politely interrupted by one of his students during the course of a lecture on a fundamental but somewhat technical aspect of his material and was asked bluntly what after all was the real good of his subject. The tutor was astonished and somewhat annoyed by the abruptness of the student, but he immediately recognized the

¹This paper was read at the meeting of the Classical Association of New England in New London, Connecticut, April 1, 1939. It was presented in abbreviated form at the conference on "The Influence of Examinations Upon the Teaching of Latin," held on April 29, 1939 at the meeting of the Classical Association of the Atlantic States, in Philadelphia.

validity of the question. It came to him as a distinct surprise, for in all the years that he had taught in Oxford, no undergraduate had ever asked him this particular question. The reason why it would never occur to an Oxford student is not far to seek. To the English undergraduate Latin and Greek are most practical studies, since almost all important positions in the British government service may be filled on the basis of an examination that is classical in character, for example, in the Civil Service, the War Office, the Admiralty, the Empire Service, and so on. Furthermore, a large proportion of the endowment funds in Oxford, that is, funds which provide for teaching, scholarships, and prizes, are earmarked for the Classics. In other words, if the Classics were ever solidly estab-

lished anywhere, they are now so established not only in the tradition of Oxford, but in the tradition of the British state as well. In fact, it would take an act of Parliament to alter the present status of the subject.

In 1890 or 1900, with certain modifications, the situation of the Classics in America was not at all unlike that to be found at the present in Oxford. At that time practically no one was disposed to ask what the "good" of the study of the Classics was. The value of the subject was probably never called into question, never, at least, by those who were teaching it. No one ever dreamed that the time would come when the importance of classical training would be challenged. But since the subject was not supported by a strong and deeply rooted tradition in this country, and since change comes more rapidly here, we have seen the supremacy of the Classics disappear. Now we *must* be able to give a clear and adequate answer to the blunt question, "What is the good of the study of the Classics?" Furthermore the fact that we are now forced definitely to face the question creates a situation which undoubtedly makes for the greater health of our subject. If this be a fair description of the contemporary situation in the Classics, examinations as such become most important, for in an examination the "good" of any subject matter or study gets very explicit and concrete expression.

So far as Latin is concerned, the examination problem is fundamentally the same as it is in any art or literature. An examination in any of these subjects may concentrate exclusively upon the medium. In Latin such a linguistic examination is very easy to construct; it can be done satisfactorily by using a variety of standard objective techniques, such as vocabulary tests, grammar and syntax tests and the like. But the moment that an examiner shifts his attention from the medium as such to that for which the medium serves as a vehicle, the problem increases enormously in complexity. At the linguistic level the approach is scientific in the normal sense of that word. Both in the study of linguistics and in examinations appropriate to the study, scientific techniques are unquestionably desirable. But if one advances beyond the linguistic level the problem ceases to be strictly scientific and becomes, broadly speaking, philosophical. Hence scientific techniques are no longer appropriate, and if one does take the scientific attitude toward literature and literary criticism, he immediately becomes aware of its inadequacy. This I take to be the point of some famous lines in Aristophanes' *Frogs* (797-802), where the poet is satirizing the so-called scientific literary critics. Aecus and Xanthias are talking together (in Gilbert Murray's translation) just before the contest between Aeschylus and Euripides:

AEACUS They'll weigh the poetry line by line . . .

XANTHIAS Poor thing,

A lamb set in the meat-scale and found wanting!

AEACUS They'll bring straight-edges out, and cubit-rules,

And folded cube-frames . . .

XANTHIAS Is it bricks they want?

AEACUS And mitre-squares and wedges! Line by line
Euripides will test all tragedies!

It goes without saying that if we are to do justice to literature, we must transcend the limitations of the strictly linguistic approach. But this does not mean that we are denying the value of the linguistic factor. Indeed, we must all agree that superior mastery of the Latin language is the indispensable first step for any student of the subject.

In Latin we can recognize two general divisions of the subject matter, the historical and the literary, at least as soon as it has continued beyond the level of the most preliminary grammatical stage. We shall not have time here to consider specifically the value to be gained from the historical division of the subject matter, but it can be briefly defined as the value implicit in any historical study undertaken in the belief that it is not merely an end in itself but that it is pursued for the purpose of deriving wisdom and insight from the past. This is tantamount to saying that we will not insist blindly that it is the inalienable privilege of each generation to make its own mistakes. Any study of history worthy of the name should enable us to move with more sureness and more confidence into our future. Another way of stating the point is simply this, that historical fact as merely fact is valueless. It only becomes significant when it is interpreted and evaluated in terms of other facts and interpretations. If the historical authors studied in Latin are taught with this larger purpose of history in mind, if their works are taught as reflecting significant attitudes towards certain basic political, social, and philosophical issues, the teaching will obviously become vital and important. Subsidiary aims will fall into their appropriate places, and larger and more humanistic values will emerge as final goals.

When we turn to the literary division of the subject matter, first we must consider the more general question, What kind of values actually inhere in works of literature? I wish to suggest, at the risk of being misunderstood, that these may be classified in the main as aesthetic, ethical, and religious. One might define the aesthetic values as those which contribute particularly to the literary or artistic quality or character of any piece of literature in so far as this quality can be analyzed; for example, aesthetic values, so defined, would derive from a poet's use of imagery or from the methods whereby he exploits his medium in order to

convey his various "meanings," whether they be emotional or intellectual. The ethical and religious values which inhere in literature may be considered under a single heading, which we might call, somewhat arbitrarily, "humane." These humane values are those which operate as criteria for human conduct as man faces his relation with his fellow human beings, or when he considers himself in relation to that which he believes to be ultimate in the universe. Now all truly great literature has in it these aesthetic and humane values. It is primarily these that cause a literature to be preserved, and in direct proportion to the extent of one's understanding of them does one really apprehend the essence of a literature as a whole or of any specific work. Latin literature is replete with these values. Hence it seems obvious that Latin teaching should be directed to the interpretation and communication of them. Indeed all important and significant Latin teaching has always been so directed. Furthermore, examinations should be so set as to help fix an understanding of these values as the primary goal of the study. For the examiner this is an infinitely harder task than merely to frame an objective linguistic test, but it can and must be done.

The objection may be made that the foregoing analysis is far too vague and abstract. It is all very well to talk this way about the teaching of Latin, but what is going to become of the proper emphasis upon syntax, moods and tenses? The objector may urge also that the beginning student is young, immature, and incapable of grasping these notions. But for the moment I am not thinking of the students but rather of the teachers, who are neither immature nor incapable of this type of thought. It is incumbent upon us to clarify our objectives in some such terms as these. If we do clarify them, then richness and perspective will be imparted to all our teaching activities, however mechanical or elementary they may be.

Let me give you a concrete illustration taken from a College Board examination, which seems to be typical of the kind of mistake which we tend to make if we allow the linguistic aspect of Latin to become the end at the expense of its significant content. I have in mind a comprehension passage taken from Cicero's *De Divinatione*, which tells an anecdote about L. Paulus when he was about to undertake the war against Perseus. On the very day when the task had been assigned to him, on returning home towards evening, he noticed that his little daughter, Tertia, was somewhat dispirited. When Paulus asked what was the matter the little girl replied, "Persa periit." Paulus took it as an omen, Cicero tells us, and then adds that it was Tertia's puppy, by that name, which had died. Now this passage contains a modicum of antiquarian

interest, and, I presume, material for an adequate linguistic test, but I certainly should not blame any intelligent students of fifteen or sixteen if they maintained that the selection was fairly trivial and that many painful hours of grammatical drill had been endured to little purpose if such a selection as this was what they were now triumphantly able to read.

Those of us who were concerned with preparing the specimen examination which accompanied the report of the College Board Latin Commission made every effort to correct this error. An effort was made to choose comprehension passages of intrinsic literary or historical worth and to attach to them such questions as these: (1) What attitude toward life is expressed in this passage? (2) Point out the poetical elements in this passage. (3) What ideas are found in this passage which are of universal significance? (4) Analyze the image in this passage. The candidate in order to answer these questions must first have read accurately the Latin passages; in other words, he has undergone a rigorous test of his ability to read the language. And secondly, he has been required to understand the passages, that is, he must have put them in a larger human setting and he must have become aware of the aesthetic and humane values that are present in them. These questions just quoted may be unfortunate and fumbling attempts to solve the highly complicated and difficult problem of testing a candidate's awareness of aesthetic and humane values, but I am convinced that they are pointed in the right direction. If the testing improves and if the general point of view which I am defending receives wider acceptance, then examining in Latin will tend to do its fair share in emphasizing what is important in our field. So far as the College Board examinations in Latin go, teachers ought no longer to be torn by serving two masters: first, teaching what they believe to be valuable in the field, and second, teaching to meet College Board requirements. If appropriate progress is made, these two masters, so to speak, will merge into one; in other words, a teacher by stressing what he believes to be valuable in his subject will be doing the best possible job to prepare his students for the College Board examinations.

My belief, therefore, is that by agreeing on these humane or humanistic objectives for our subject and by exploiting the examination as an invaluable instrument wherewith to reinforce their importance, we may move slowly but surely toward the reestablishment of the study of Latin and ultimately of the Classics to their rightful and fundamental position in the curriculum of American education.

WHITNEY J. OATES

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REVIEWS

Griechische Wirtschaftsrechnungen und Verwandtes. By JOHANN HUMMEL. Pages 356-390, 2 plates. Teubner, Leipzig 1938 (Papyri Iandanae, fasc. 8) 3 M.

The ten papyri (Nos. 146-155) published in this latest fascicle of P. Iand. were purchased in 1926 from dealers in Madinet-el-Faiyum. As may be expected, there is no relationship among the documents other than that they are all accounts or lists; they range from the second century B.C. to the seventh A.D., and no two deal with the same subject.

The longest in the collection (No. 146) is a series of fragments from 13 columns of an account of receipts and disbursements belonging to the second century B.C. The receipts are not specified; the disbursements are chiefly for such household necessities as bread, vegetables, oil, and clothing. Amounts are in copper drachmae; one conversion of copper to silver occurs (XI.5) showing a rate of 385:1 which agrees with the rates of exchange for this period preserved elsewhere (cf., most recently, P. Teb. 890). Prices preserved are: bread, 10 dr. (III.7); a roll of papyrus, 350 dr. (V.9); a goose, 1000 dr. (X.4); a chlamys, more than 3000 dr. (VII.1-2 and VIII.10-12). The only other Ptolemaic piece is No. 147, a fragment of an account of unspecified receipts and disbursements apparently drawn up by someone stopping at the village of Kamenoi in the Arsinoite Nome. The first line, reading 'In Kamenoi, 88½', is followed by four entries, and, in the 6th line, by a total (35 1/3) of these four entries. The editor has conjectured that the first line is a receipt and the next four, disbursements. It seems better, however, to take the first line as a statement of the amount of money the writer had on hand. This is confirmed by the 7th line which reads 'In Kamenoi, 53½'. This amount (allowing for a slight variation, found elsewhere, in the fractions) must represent the amount the writer had left after deducting his total disbursements (35 1/3) from that which he originally had on hand (88½). No. 150, from the third century A.D., is a fragment containing two columns listing expenses incurred in shipping freight on a vessel, probably to Alexandria. Of especial interest is the item Σαραπίον (II.10) which Hummel suggests may refer to a small statue of Serapis purchased to secure the favor of that deity on the voyage. Somewhat similar is No. 151, also from the third century A.D., which records amounts of linen and other textiles that had been shipped on the Nile, and the incidental outlays for freight, wages, tolls, and the like. The most interesting document in the collection is No. 154 (6th A.D.), a list of church officials in their order of rank. Of the 16 titles recorded, some are well known (e.g. ἀρχιεπισβύτερος, ἀρχιδιάκονος); others, while known from other sources, have not occurred hitherto

in the papyri (λεκτικάριος, παραβαλανεύς); and a few appear here for the first time (ἀπαιτητής, previously known only as a tax official; μαρτυρόλογος). The commentary furnishes a good start to the numerous problems that arise in connection with the order of rank and the precise nature of the offices listed. The remaining documents are of little importance: a list of daily deliveries of bread (No. 148; 2nd A.D.); a fragmentary account of expenses (149; 2nd A.D.), only one of which is preserved (οἰνόμελι, not in Preis., Wörterb.); a list of persons paying ἐπιβολή (152; 4th A.D.); a list of deliveries of wine (153; 4th A.D.); and a list of wine jars (155; 7th A.D.), which, along with No. 154, are the only completely preserved papyri in the collection.

Because of their nature and poor state of preservation, these ten new texts are not of great importance in themselves, and one or two scarcely deserve to be printed in full. They do, however, add their share to the rapidly increasing body of evidence that will some day yield a coherent picture of the economic life of Egypt, and their usefulness is enhanced by careful and complete commentaries. It is regrettable that this fascicle, like its predecessors, lacks the sine qua non of any collection of papyrus texts—an index verborum.

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Das Beispiel der Geschichte im politischen Denken des Isokrates. By GISELA SCHMITZ-KAHLMANN. xii, 130 pages. Dieterich, Leipzig 1939 (Philologus, Supplementband XXXI, Heft 4) 8 M.

All the Attic orators in their political speeches appeal to episodes in the past history of Athens and remind their hearers of the glories of their forefathers, but none so frequently as Isocrates. This essay sets out to show that in his case such a practice is more than a mere rhetorical device, that it means he believed in the educational value of history as an influence on the political outlook of the Athenian people. The author recognizes that the use of examples from history and mythology to illustrate a *gnome* has a long tradition in Greek poetry and that belief in the political utility of historical knowledge is at least as old as Thucydides; but she maintains that Isocrates has gone far beyond his predecessors, who did not make their appeals to history bear the main burden of their argument. She points out how history in the speeches of Isocrates consists of a series of specially selected incidents, some of which are recalled more than once and not always to prove the same point; and that by failing to insist on accuracy and detail he laid greater stress on the lessons to be learnt from broad outlines than on the value of scientific study.

This thesis is in general a sound one, though it does

not follow (as seems to be implied on page 38) that the whole view of Isocrates towards history is revealed in his political writings. It must be recognized that his choice of incidents for illustration is after all dependent on the historical knowledge and political experience of those whom he addresses; it is not necessarily true that his own interest goes no further than these instructive examples.

The analysis of particular historical *paradeigmata* in the speech is well carried out on the whole. The particular point of the reference in the Philippus to Alcibiades, Conon, Dionysius, and Cyrus seems to be missed: the orator's object here is surely to show the power of individuals to influence the course of history; if Alcibiades and the others accomplished such remarkable things with so little prospect of success when they started, *a fortiori* Philip, with his initial advantages, should be able to unite the Greeks. A reference to Jebb, *Attic Orators*, II 68 would be in place here. Incidentally, this work is nowhere cited, and a quotation from Barker in the *Cambridge Ancient History* is sadly mutilated (83, note 1). The discussion of the theme of Progonoi is unnecessarily elaborate; appeals to the Athenians to be worthy of their ancestors are so frequent in the fifth century, that there is no need to seek a special explanation for them in the fourth.

There is a short appendix on the authenticity of the letter to Archidamus.

LIONEL PEARSON

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La fortuna di L. Apuleio nell'età di mezzo.

By SALVATORE COSTANZA. 122 pages. Scuola salesiana del libro, Palermo 1937 12 L.

Throughout late antiquity and the middle ages Apuleius was better known as a philosopher and as a magician than as a writer of fiction. From Augustine and Jerome we learn that Christians as well as pagans believed him to have been a real worker of miracles, the latter claiming him along with Apollonius of Tyana as the equal of Christ in thaumaturgy, and the Christians regarding him as in league with the Devil. His philosophical writings, and especially his doctrine of demonology, commanded considerable respect down to the revival of learning, when western scholars became acquainted with Plato and the Greek philosophers directly. After that the philosophical writings of Apuleius ceased to attract any serious attention, while at the same time his *Metamorphoses*, rescued from long oblivion and warmly welcomed by a modern taste, began to arouse more interest and appreciation than ever before. In antiquity references to the *Metamorphoses* are scarce and never complimentary, though the work seems to have been well known in Africa; in the middle ages very little, if any, use of it appears to have been made by literary men before the time of Boccaccio.

Such, very briefly, has been the reaction of posterity to Apuleius as set forth in well documented detail and with varying emphasis by Costanza in the present monograph. In all this there is very little that is new, although the summary may be useful to Italian readers. Special studies in this field had already been made by a number of scholars (Huet, Kawczynski, Monceau, Martini, Weyman, Stumfall, and others), and English readers have the comprehensive and interesting account by Miss Haight in *Apuleius and his Influence* (1927).

In the first part of his book, which seems to this reviewer the most interesting part, Costanza describes the lifelong struggle of Apuleius against envious rivals and detractors of all kinds, the bitter echoes of which he points out in many passages of the *Apologia*, *Florida* and *Metamorphoses*.

Unfortunately the book is marred by a large number of misprints which extend even into the very incomplete list of corrigenda at the end.

B. E. PERRY

UNIVERSITY OF ILLINOIS

Monumenti Greci e Romani. Terza edizione. By GIUSEPPE LUGLI. lxx, 80 pages, 80 plates, 297 illustrations, 6 figures. Fratelli Treves, Milano 1937 20 L.

The review copy of the third edition of Professor Lugli's manual, which had previously been issued under other auspices in 1926 and 1934, did not reach the editors or reviewer until 1939, when still another edition had been available for a year. The latter, so the publishers inform us, is merely a reprint of the edition now under review, with minor changes.

Inasmuch as the book is without preface, bibliography or index, we assume from the style that the reader for whom it was intended is the scholar in the liceo or ginnasio, rather than the advanced student or specialist. Seventy pages of letter-press, numbered with Roman numerals, give us a brief, and necessarily superficial, sketch of the history of pre-Hellenic, Greek, Etruscan and Roman art, at times approaching the banal. In a work of this kind critical judgments must be and are conservative, and the spice of originality is missing. The sections on sculpture seem, in general, better than the rest, although Lugli's reputation is based on his topographical studies. The pages dealing with Greek art are in no way inferior to the Roman, and the author is careful to acknowledge the debt of Roman art to Greece. Indeed, to him the most beautiful thing in the world is the Acropolis of Athens (xv).

The eighty plates, containing 297 illustrations, are each accompanied by a page, or less (never more), of commentary on the individual monuments illustrated, but this material is so brief that at times it provides little of value. A series of portrait busts, for example, receives biographical, rather than artistic treatment (figs. 134-139, 211-212, 254-256). On the other hand,

the selection of the subjects seems to be fairly satisfactory. One is disappointed by the omission of the bronze Zeus at Athens, the Aphrodite from Cyrene (curious oversight in an Italian work!), and the mausoleum of Augustus, but the absence of the Aphrodite from Melos brings only a sigh of relief. The work of the Americans on the Athenian agora and at Troy is completely ignored, Schliemann's chronology of the latter site being accepted without question; and even the newer excavations in Rome might have been utilized more fully. Thus the Ara Pacis restoration is not mentioned (fig. 198) and the Augusteo is described as still a concert-hall (lv). Most of the other monuments that we should expect are, however, included, and there is a very welcome view, taken from the sea, of the amphitheater at Pola (fig. 278). Yet a very large percentage of the illustrations are so small as to give no really adequate idea of the remains, and there is a group of at least twenty-five that are made from photographs that ought to have been rejected.

The temples in antis are defined in such a way as to be confused with the prostyle type (xi). The Doric and Ionic orders are illustrated with figures in the text but not the Corinthian. The celebrated statue of Hermes at Olympia is described briefly as from the hand of Praxiteles. The Aldobrandini wedding is interpreted as being certainly a representation of the marriage of Alexander and Roxana (fig. 213).

The misprints noted by Ferri in his review of the second edition (*Historia* 8 [1934] 685) have all been corrected but the following now appear: *Moskophoros* (xviii) but cf. *Moscoforo* (fig. 34 bis); *catachthonios* (xxi) for *catachthonios*; *ambenue* (xxiii) for *ambedue*; *Varkakion* (xxv) but cf. *Varvakion* (fig. 73 bis); *Broklesby-Park Niobe* (xxix) but *Brockleshy Hall* (fig. 110 bis); *ὀπλιτῶν* for *ἀνθίμων* (fig. 50); *oplirodromos* (fig. 50) for *oplirodromos*; *ἐν κήποις* for *ἐν κήποις* (fig. 89); *acrotheria* (xlv), and *romanarun regina viarum* (lv).

In spite of its defects, the book might be found useful in this country as a cheap source of illustrations of the type needed in students' art-history notebooks.

GEORGE MCCracken

OTTERBEIN COLLEGE

Recherches sur le subjonctif latin. Histoire et valeur des formes. By FRANÇOIS THOMAS. xvi, 264 pages. C. Klincksieck, Paris 1938 80 fr.

The present publication is Volume XLIV in a series of monographs sponsored by the Société de Linguistique de Paris. As the subtitle indicates, the study is concerned with the forms as well as the syntax of the subjunctive. Furthermore, except in very rare cases, only the independent subjunctives have been considered, "parce que seul il conserve intacte la valeur modale" (244). The materials employed are gathered from the whole range of extant Latin, but the chief sources are

Plautus, as a representative of early Latin, and Cicero, as a representative of classical Latin. The author expresses the regret, as have others before him, that we do not have for the study of early Latin a body of material comparable to Homer for the study of early Greek. Furthermore, he recognizes the fact that Plautus does not represent fairly the spoken language of even his period, and that due allowance must be made for metrical and stylistic qualities exhibited. For example, of the 109 occurrences of the "full form" *siet* in Plautus 96 occur at the end of a verse or in an equivalent position (10), and of the 22 occurrences of *fuam*, etc. almost all are employed for their metrical convenience (17).

The headings of the nine chapters which follow indicate the scope of the study:

- I. Les anciens optatifs *sim, edim, velim*
- II. Les formations archaïques non sigmatiques
- III. Les formations sigmatiques: *faxō/-im; amassō/-im*
- IV. Le subjonctif parfait, "temps du *perfectum*"
- V. L'optatif "aoristique"
- VI. Le subjonctif parfait et l'expression de la défense
- VII. Futur I et subjonctif présent
- VIII. Futur II et subjonctif parfait
- IX. Les temps passés: imparfait et plus-que-parfait du subjonctif.

The treatment of each of the above named general topics is chiefly statistical and there is a minimum of philosophizing. In this matter Thomas consciously sets himself in opposition to such scholars in this field as Bennett and Sonnenschein, whom he by implication accuses of adopting a metaphysical or logical point of view in an effort to arrive at the "unity" of the Latin subjunctive. Thomas points out that the Latin subjunctive, though obviously retaining many of the forms and forces assumed to exist for the Indo-European subjunctive and optative, developed a set of forms peculiar to itself, the morphological lay-out approaching that of the indicative. Similarly the author finds a semantic parallelism between indicative and subjunctive, most clearly seen in the related forms of future indicative and present subjunctive and again in future perfect indicative and perfect subjunctive.

Thomas says that the present study was motivated by the various imperfections and inadequacies which he had observed in the Latin subjunctive: "Il y a dans l'emploi et dans la valeur des différentes formes du subjonctif latin nombre d'insuffisances, de manquements et de variations par rapport au système d'ensemble et à son esprit. C'est autour de cette idée qu'ont été groupées ces recherches, et c'est à elle qu'il a été demandé d'en faire l'unité" (xvi). In the matter of syntax Thomas believes that the "unity" of the Latin subjunctive can best be defined in a negative manner by contrasting it with the indicative: "En face de l'indicatif mode du

r  el, le subjonctif exprime tout ce qui n'est pas donn  e comme r  el, mais comme souhait  e, voulu, possible,   ventuel, contraire    la r  alit  , ind  termin  , incertain, etc." (xiv).

The author sums up his conclusions on the morphological changes in the Latin subjunctive as a continuous simplification: "Consid  r  e dans son ensemble, l'histoire du subjonctif latin pr  sente ainsi une simplification continue. D'abord sont   limin  es les formations non sigmatiques *aduenat*, *attig  s*, *duim*, etc.; apr  s elles ce sont les futurs et subjonctifs *fax  *, *faxim*. Puis *f  cer  * dispara  t de l'emploi ind  pendant apr  s une p  riode de confusion avec *f  cerim*, et *f  cerim* ne s'y maintient plus que dans la langue litt  raire. *Facerem*, enfin, apr  s avoir eu un emploi tr  s   tendu, est   galement atteint et subit le m  me sort. Apr  s les restes d'anciens syst  mes, c'est donc le syst  me nouveau qui dispara  t peu    peu    son tour" (244).

In the reviewer's opinion Thomas has made a valuable contribution to the study of Latin morphology and syntax by his painstaking collection of data and by his unbiased presentation of the data collected.

W. L. CARR

COLUMBIA UNIVERSITY

Atrocities in Roman Warfare to 133 B. C. By MARS MCCLELLAND WESTINGTON. iii, 139 pages. University of Chicago Libraries, Chicago 1938 (Dissertation)

In his introduction the author defines the terms 'atrocities' and 'warfare' and then states the scope of his dissertation. The atrocities under consideration 'embraced not only acts committed by Rome, her friends and allies against her enemies, their friends or allies and those of the latter group against the former but also deeds of cruelty which were imputed, whether falsely or not, by either belligerent to the other' (2). The material is treated under the following headings: Prisoners Captured in Open Engagements, Spies, Hostages, Violation of Ambassadors, Mutilation of the Dead, Sacrilege, Conquered Cities (both revolting and non-revolting), and The Triumph. In the final chapter Westington summarizes his findings and concludes that judged by the standards of the times the war practices of Rome, brutal as they were, compared favorably with those of her foes (127) and that 'by adopting the definite principles of the *ius belli* she avoided the irregularities and the extremes which marked the belligerent proceedings of so many ancient nations' (128). In an appendix, The Charges against Hannibal, there is a pleasing, if not particularly original, defense of the man whom ancient authors so consistently calumniated.

As will be seen from this summary of its contents, the range of this dissertation is extremely wide both in time and space. Although the central theme of man's inhumanity to man gives a sort of unity, still as a

whole the book creates the impression of being a collection of rather disconnected episodes. The chief weakness is inherent in the nature of the sources. Westington has conscientiously collected evidence from all the literary sources, but, for one as skeptical of the traditions of early Roman history as the present reviewer, little trust can be placed in much of the material thus assembled. The author himself in the Introduction and elsewhere exhibits a healthy skepticism towards the reliability of the sources, but frequently, like so many scholars when dealing with early Rome, he does not maintain a consistent attitude. Many stories from Livy, Dionysius of Halicarnassus etc. are told, on which it is dangerous, to say the least, to base any conclusions. Two examples out of many are sufficient for mention. The story that in the Second Samnite War the Tarentines bribed some Lucanians to scourge one another and then to tell their countrymen they were victims of Roman cruelty is told apparently as a fact (9). The anecdote about Cloelia is included, for 'it may serve to indicate that in more ancient times greater magnanimity was shown to such offenders than was exhibited at a later period of Roman history' (33).

The treatment of events from the outbreak of the First Punic War is, as might be expected, much more satisfactory. In his various references to Philip V of Macedon, however, Westington is extremely uncritical. He apparently fails to realize that Polybius is responsible directly or indirectly for practically all the literary information we have concerning that king, and that he was almost as much prejudiced against the Macedonian ruler as the Roman authors were against Hannibal.

JOHN V. A. FINE

WILLIAMS COLLEGE

Beitr  ge zur Ptolem  ischen Verwaltungsgeschichte. Der Nomarches. Der Dioiketes Apollonios. By RICHARD SEIDER. 80 pages. Bilabel, Heidelberg 1938 (Quellen und Studien zur Geschichte und Kultur des Altertums und des Mittelalters, Reihe D, Heft 8) (Dissertation)

Seider traces the history of the nomarch from the position of chief administrator of the nome, which he still held under the Assyrian domination, to the absorption of his duties by the strategus in the reign of Ptolemy Auletes. He brings valuable support to Wilcken's theory of the origin of the Ptolemaic office and entirely rejects Grenfell's suggestions. For the Assyrian period Seider uses the evidence of cuneiform inscriptions and he discusses the literary evidence for the Persian period and for Alexander's conquest. For the early Ptolemaic period he has exploited a hitherto unused passage, Ps.-Aristot. Oec. 1353a 5ff., which reveals that in the reign of Ptolemy Soter there were several nomarchs within the Athribitic nome, an organization of the nome not known before the reign

of the first Ptolemy. For the rest of the Ptolemaic period the evidence is chiefly from the papyri. Seider's discussions include welcome statements of and criticisms of the treatment of the nomarch by Ludwik Pietrowica in *Stanowisko Nomarchów w administracji Egiptu w okresie Greko-Rzymskim* (Prace Komisji Historycznej, Tom. II, Zeszyt 4, Poznań 1922), a work which because of its language is not generally available.

Seider is able to give a clearer picture of the official status of the nomarch, distinguishing between the nomarch of the nome and the nomarchs of the nomarchiae within the nome, although he finds it impossible to distinguish between their duties. The hierarchy of officials within the nome is not yet entirely clear; but Seider holds, against Rostovtzeff, that the nomarch was subordinate to the oeconomus.

The specific duties of the nomarchs receive considerable attention, but our conception of their functions is not much changed even by a detailed and systematic treatment of their services to agriculture. We may note in passing that Seider agrees with Schnebel concerning *xylokopia* and *empurismos* and rejects Westermann's explanation of the terms; he misunderstands Rostovtzeff who did not state that these were annual procedures.

An up-to-date list of the nomarchs ends the first section.

The second monograph attempts to define the duties and estimate the importance of the best known dioecetes, Apollonius. Seider has used with penetration and discretion the accumulating evidence of the Zenon papyri. He disagrees with Rostovtzeff in holding that Apollonius was not disgraced by Euergetes I and further with Edgar in asserting that the estate of Apollonius was not confiscated before his death. His arguments are worth attention, although they do not seem to me to be final.

Apollonius was chiefly concerned with the administration of agriculture and commerce and with the collection of revenue. High political policies were left to the king and his intimate advisers. Seider disagrees with Edgar in holding that Apollonius' fostering of the Graeco-Egyptian cults and building of temples in Philadelphia was a matter of policy and not the result of piety. He emphasizes the influence of Apollonius in the far-flung portions of Philadelphus' empire. This influence, though exercised most often as a private citizen, resulted of course from Apollonius' official position; and Seider points out the difficulty of distinguishing between Apollonius' private and official activities. In the career of an oriental official the distinction often did not exist.

Seider considers Cleomenes the true founder of the Ptolemaic organization of Egypt, but he holds that the great development of its agriculture and foreign commerce was the work of Apollonius. The latter differed from Cleomenes chiefly in the great diminution of the

military functions of the dioecetes. Apollonius, according to Seider, was responsible for the development of the bureaucracy of Ptolemaic Egypt, which had already been attributed to Philadelphus by Rostovtzeff.

Seider argues from P. Teb. III 703 that what has been learned about the duties of Apollonius may be applied without much change to his successors in the office of dioecetes, a list of whom concludes the section. All the names are definitely attested in papyri or inscriptions, except the last, the Roman C. Rabirius Postumus.

An appendix contains new publications of five fragmentary documents of the Zenon archive from the papyrus collection of Heidelberg University. The work is without an index but is preceded by a good table of contents and by a bibliography.

Seider has rendered historians and papyrologists a real service in these penetrating and systematic studies. The treatment of the nomarch fills a long felt need. When all the Zenon documents have been published and thoroughly studied we may expect a more exhaustive discussion of the great Apollonius; meantime Seider's monograph will be a most useful summary.

These two monographs appeared also as a dissertation of the Philologisch-historische Abteilung der Philosophischen Fakultät der Universität Heidelberg.

SHERMAN LEROY WALLACE

UNIVERSITY OF WISCONSIN

Zur Herkunft von lat. *iste*. F. B. J. KUIPER. 29 pages. Noord-Hollandsche Uitgevers-Maatschappij, Amsterdam 1938 0.60 fl.

In his foreword the author states that his purpose is to attempt to clarify the historical background of the Latin pronoun *iste* and to establish its relation to the Indo-European pronominal system. He then examines previous attempts to explain the origin of *iste*. Rejecting as unsatisfactory the attempts to derive it from *is+te* or *es+te*, he justifies a new investigation.

He next discusses the question whether **esto-* or **isto-* should be posited as the pre-Italic form. Assuming that Latin *isto-* and Umbrian *esto-* are identical, he attempts to decide which initial sound was the original one. He states that several old Italic forms show a root of *e-* and *i-*, resulting from the interaction of the stems. He also grants that initial *i-* tends to become *e-* in Oscan-Umbrian, but he questions the existence of such a tendency in Latin. Two influences he says may produce changes in a paradigm: that exerted by the nominative upon the oblique cases, and new formations which displace the original forms. He admits the possibility that pre-Italic **esto-* may in Latin have changed its initial vowel into *i-* under the influence of the nominative of *is*, attributing this analogic change, if it exists, to the similarity in the use of *is* and *iste*.

Next in order he considers the use of the particle *e-* in the Indo-European pronouns, which, in his opinion, tend in all stages of their development to emphasize their deictic force by means of particles either as prefixes or as suffixes. If *e-* may be a prefix, might a pronominal stem *sto-* exist independently?

Assuming that such may be the case, the author endeavors to show that the heteroclite Indo-European pronoun **so-/*to-*, **sā-/*tā-* in most branches of the Indo-European family is changed either by "leveling," in which the initial sound of the oblique cases, or that of the nominative, is generalized, or by "contamination," in which the two stems fuse. In view of the behavior of the Indo-European pronoun **so-/*to-*, **sā-/*tā-* in the cognate languages, he feels that a new stem *sto-* might have been formed in Italic through contamination. In his judgment four considerations substantiate this assumption: (1) the apparent disappearance in Italic of the old Indo-European pronoun **so-/*to-*, **sā-/*tā-* per se; (2) the fact that *istud* would then be a direct continuation of Indo-European **tod*; (3) especially the fact that *iste* could then be traced back to an old Italic nominative form **e-sto* by vowel weakening, in which case the nominative singular of the Indo-European pronoun **so-* would still survive in Latin *iste*; (4) the fact that the uses of Italic *esto-* are essentially the same as those of Indo-European **so-/*to-*.

For the latter the author recognizes three primary uses: (1) to refer to presumably established circumstances; (2) to refer to something stated as previously known; (3) to point out something (the anaphoric use), with which, in his judgment, a determinative use is connected.

Although a pure demonstrative, an anaphoric, and a "praeparative" and determinative use are attested for Umbrian *esto-*, yet as the same uses occur also in the case of pronouns with Ich-Deixis, the identity of Umbrian *esto-* and Indo-European **so-/*to-* he feels are not indubitably proved.

In his opinion, however, Latin *iste*, in contradistinction to Umbrian *esto-*, owes considerable restriction in use to secondary specialization in meaning. For *iste* he posits the following uses: (1) the generally recognized use to refer to something connected with the person addressed; (2) certain other uses: (a) to refer to someone who is absent; (b) in connection with *ille*, often in almost the same use; (c) sometimes, also, in connection with *hic*; (d) very often in the comedians with Der-Deixis, i.e., to refer in dialogue to an absent person; (e) to refer to attributes of the speaker.

The author feels that these uses prove that the pronouns of the Du-Deixis in the separate Indo-European languages were originally pronouns of the Der-Deixis, whose reference to the person addressed is of secondary origin. In the case of *iste* this secondary Du-Deixis

results from its deictic use, i.e., to point out something which the speaker refers to as known to the person addressed. The meaning of *iste*, notwithstanding its strong connection with the person addressed, is still so close to Indo-European **so-/*to-* that on semasiological as well as morphological grounds it derives from **so-/*to-*.

Granting the validity of this derivation, it follows, according to the author, that *ille* derives from **olno-s*, archaic Latin *ollus*, which by analogy with *iste* becomes *ille* through an intermediate stage *olle*; furthermore, that **ispse*, although semasiologically distinct from *iste* and *ille*, through dissimilation becomes *ipse*, after which it undergoes partial leveling in inflection on the analogy of these demonstratives, although not until late Latin entirely merging its identity with the latter.

Whether we agree with the author's theories or not, the work at least represents an ingenious attempt to solve a disputed question. As I incline to Brugmann's derivation of *iste* from the pronoun *is* with a suffix *-te*, I consider the present derivation of *iste* from a prefix *e-* and a stem *sto-* as very problematical.

The part of especial interest to me is that treating the semasiological development of *iste*. With the author I admit for *iste*, in addition to its generally recognized use in referring to something connected with the person addressed, certain other uses, which I have already endeavored to establish for early Latin (Neglected Uses of *Iste*. Unpublished University of Chicago Dissertation, 1937). I too regard its deictic force as fundamentally responsible for its various secondary uses. I think, however, that the author's attempt to establish the derivation of *iste* on semasiological evidence is particularly weak. The passages, at least in Latin, are not well selected and in some cases certainly are interpreted to establish the author's hypothesis instead of being allowed to speak for themselves.

I likewise think that in an inquiry professing to investigate the derivation of *iste*, with which is inevitably linked the question of the original force of *iste*, it is unfortunate that the author should have retained the older terms Ich-Deixis, Du-Deixis, and Der-Deixis, which to many still connote an inherent personal force in the pronouns under consideration. In conclusion I wish to point out that the sketchy discussions of *ille* and *ipse*, somewhat in the nature of addenda, seem to have little bearing upon the thesis which the author undertakes to investigate.

RUTH MILDRED KELLER

PHILADELPHIA

Das Pferd in der Frühzeit. By HANNS A. POTRATZ. 215 pages. Carl Hinstorff, Seestadt Rostock (1938)

The text of Kikkuli dealing with the training of horses, found in the Hittite archives of Bogazköy, has aroused much interest. Here it is translated for the first

time in its entirety and an evaluation of its content is attempted.

The book is divided in two main parts, antiquarian and philological. The antiquarian part begins with the discussion of general questions ("Sachliches") and proceeds to a presentation of the evidence for horse breeding and charioteering both in the Ancient Near East and in prehistoric Europe ("Historisches"). The philological part consists of transliterations and translations on opposite pages (recently published fragments in KUB XXIX were apparently not yet available to the author) and of a full commentary.

Although the Kikkuli text has come down to us in Hittite disguise, it is not likely to have originated in Asia Minor. It is explicitly stated in the introductory lines that Kikkuli was a Mitannian, i.e. at home in Upper Mesopotamia. The terminology which he employs shows that he, in his turn, had learnt his methods from the Indian knights who play an important part in Mitannian society. It is a fair assumption that this terminology and these methods were introduced in Upper Mesopotamia together with the horse itself. The author shows convincingly that it is Kikkuli's aim to increase the endurance of the horses by proper training, and that races are the logical test for the effectiveness of his procedure. He could have strengthened his point of view by reference to the fact that horse racing was quite common in India and Iran as early as in Vedic times (Zimmer, *Altindisches Leben*, 291; Geldner, *Vedische Studien* 1 120, 2 1ff.).

The evidence collected by Potratz confirms the opinion which had previously been expressed that, although the wagon drawn by some kind of horses was known to the Sumerians, the light chariot belongs to

the second millennium B.C. Both politics and social structure of this period are deeply influenced by the innovation. The author points out that improvements in the technique of building chariots and of harnessing horses made this development possible. It seems that these inventions were made outside of Mesopotamia. Some significant material has apparently been overlooked: e.g. the "scarlet ware" vase in the British Museum (B. M. Quarterly 8 pl. 8); the model from Tell Agrab (Ill. London News, Nov. 6, 1937 794); the model from Ras Shamra (Syria 1936 pl XVIII).

The transliteration of the texts is painstakingly executed. A few minor slips hardly count and may be passed over in silence. It is deplorable, however, that the full text of the second tablet (cf. n. 81) was not obtained by the author.

The commentary betrays a good knowledge of the Hittite language and of the scattered literature dealing with Hittite. Some improvements could easily be suggested; e.g. cf. for *lablabhiya*- Kleinas. Forsch. 186; for *parā dā* Zuntz, *Ortsadverbien* 70f.; for *arra*- Kleinas. Forsch. 158; *šišban* 'sweat' (208) is Hittite not Hurrian etc. The few original contributions to Hittite lexicography which are made are not always convincing; this is valid for *šarā tittanu*- with distances (190f.) and for *puriyalli* (189) which according to KUB XXIX 52 IV 1 must be something which can be put on (cf. Hrozny, *Arch. Or.* 3 441 'muzelière').

These little deficiencies should not impair, however, our thanks to the author for his contribution which is on the whole reliable and certainly useful.

ALBRECHT GOETZE

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LINGUISTICS. GRAMMAR

ALESSIO, GIOV. *Phytonymata*. Apopëra = *ἀποπέπειρα (σικύα); *ἀρκτάπιδον; branca ursina = ἀρκόπους; calcitrapa, calcatrippa = *τρυνπόχαλιξ; camomilla = χαμόμηλον; *cardo cyanus = *κνανάκανθος; catapytia from *καταπύτια; cypërus, *cyperinus from κύπερος; *κυνέρινος; pes milvînus = ἱερακοπόδιον; *polagra, *polegra from ποδάγρα; Vulg. Lat. radica from ῥάδιχα (acc.); rapum porcinum; *tabellāgo. The etymologies of these Latin and Greek words are discussed, with some details added in a marginal note. RFIC 16 (1938) 376-94 (Latimer)

DUMÉZIL, G. *Latin credo, arménien arit; mots et légendes*. From the group of religious expressions: Sanskrit *ṛaddha*-, etc.: Avestan *ṛazdā*-, etc.; Latin *crēdō* (to which *fidēs* serves as substantive); Old Irish *cretim*; Old Welsh *credaf*, emerges the precise significance of **kred-dhe*-, 'to have absolute confidence in the infallible result of the sacrificial act, this confidence, moreover, sufficing to insure the result.' Parallel Indian and Roman legends relate to Manu and to Numa, the heroes of *ṛaddha* and of *fidēs* respectively. Armenian *arit*, hitherto unexplained, probably belongs to this group.

RPh 12 (1938) 313-7

(MacLaren)

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CQ 33 (1939) 31-3

(Fine)

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